4:Latcham F-5 (1888-1893) 1909 SG4 Araucanians SG4

683 In the case of death by sorcery, the guilty were condemned to die by fire in the manner already described.

681 Murder, maiming, adultery, robbery, or any minor crime were punished by a fine, to be paid by the offender or his relatives. In the case of murder, if the prisoner were poor and unable to pay, he was generally condemned to death, and immediately on sentence being given was led out and despatched with a stone club. It frequently happened, however, that the condemned and his relations offered resistance to the decisions of the council. This almost invariably happened if he belonged to another clan or tribe. The result was a *malon* or sudden attack, and was the source of continual intertribal warfare.

The law of retaliation was the only one understood, although the keen commercial spirit of the Araucano led him to forego personal vengeance for its accruing profit. Thus every injury had its price, which varied with the importance of the offended. The price of a death, and in this case accidental death, or homicide in self-defence, ranked with murder, was that of ten *llanccas*, strings of green and black stones, generally silicates of copper. This payment was called *llancatun*. Traitors and kidnappers were also punished with death.

● 685 Robbery committed in the same clan or tribe was compounded by a payment in kind, but with considerable increase according to the social position of the offender. If caught in the act he was publicly whipped, sometimes to death.

684 Adultery was not considered as an outrage to the honour of the husband, but a damage to the feminine property of the offended, and was punished by him at will, either by the death of the wife, or her sale, but most frequently by a heavy compensation by the co-respondent, except in the case of the culpable parties being caught *flagrante delictu* when the husband was within his right in slaying them both.

682 Parricide, infanticide, wife-murder, intentional abortion, and similar acts committed within the first rank of blood relations were not considered as crimes, it being held that these relations were of the same blood, and that it was allowable for anyone to shed his own blood.

684 Immorality and indecency, even the most depraved, were not considered as faults, the men and single girls enjoying unquestioned right to dispose of themselves and their bodies as they thought fit, and during their feasts the utmost licence prevailed, absolutely no bonds of relationship being recognised in their drunken amours, even incest being of the most frequent occurrence.

648 At present the jurisdiction of the tribes is nominally under the charge of the Chilian judicial authorities; but only in extreme cases are these courts appealed to, the Indians still retaining their old customs in the majority of districts, although there is an increasing tendency to recur to these tribunals in all civil cases.

601 *Relationship.*—Among the Araucanos, relationship was recognised to the fourth
621 generation. This, and the fact of polygamy being an institution among them, accounts for the fact of the family groups, clans, and tribes, being at times very powerful, a chief's importance, socially and politically, depending directly on the

10: Hilger E-5 (1946-1952) 1957
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867 she returned the box of pins was on her desk and the boy was out playing games.

867 Anyone stealing food when greatly in need of it is not reported for punishment; but anyone caught selling a stolen article or animal is
● 685 reported. An old man said that one of his paternal aunts—one who had adopted him—told him, when he was 15 years old, and his cousin, who was 20 years old, to steal a sheep. The aunt had married a man from another area, and since he was not a local man he had no right to land where they now lived, and consequently the family was poor. The informant believed the family from whom the sheep was stolen knew it, "but they never made us pay for the sheep."

787 Not all fathers teach sons to drink to excess, but none corrects a son if he becomes intoxicated. Quoting a non-Araucanian teacher:
273 "I had often heard that Mapuche fathers obliged their sons to drink
276 to excess, but I hoped it was not true. One time when girls were tell-
828 ing me that their fathers taught their brothers to drink to excess, they pointed at a boy and said, 'That boy there has been drunk twice.' To which the boy responded, 'Yes, but my father made me drink.' " Whether fathers at present use this as the basis for a personality prediction test was not ascertained. That boys were so tested formerly when under the intoxicating influence of the seeds of miyaiya (not identified) was learned from Huenun in 1952 while checking with him, in Chile, information collected in Argentina. Quoting Huenun: "One of my relatives tested his sons that way when they were small, and the forecast of their characters came true. The boy must not know that he is being tested. On a day he is given the seeds of miyaiya with toasted wheat or barley. I do not know whether the miyaiya is toasted also. But he is given this as his meal. This makes him drunk. His parents observe him in this state to see what he will do. If he picks up things around the place, they know that he will turn out to be a thief. If he acts toward other children as though he were going to fight them, he will be a fighter. If he tries to get near girls, he will be a lover. If he wants to drink everything in the place, he will be a drunkard. If he pretends to be playing the guitar, he will be a musician. Formerly nearly all parents tried to discover the character of each son. It was not so with girls; but a girl could have been subjected to the test, too, in order to learn what her character would turn out to be."

ABSENCE OF PUBERTY RITES, MODESTY

881 The Araucanians have no puberty rite, either for boys or for girls; nor is there a prepuberty fast. Cognizance, however, is taken of

10: Hilger E-5 (1946-1952) 1957
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THEFT, INTOXICATION

671 According to Chilean police, Araucanians are law-abiding citizens. When an Araucanian is arrested, it is, almost without exception, either for theft or for an injury inflicted on a non-Araucanian during a fist fight while intoxicated. The Sisters at the mission stations corroborated this. Cooper lists theft as one of the chief crimes of the Araucanians (1946, p. 726).

Cattle were known to have been stolen in the areas covered by the present study, "for no good reason." In one area a man stole chickens "for a good reason"—to feed his hungry family. He owned no land, cattle, or sheep, and was unable to find enough work to buy food. One evening he was caught stealing chickens from the coop of a non-Araucanian. The non-Araucanian reprimanded him, then gave him two additional chickens and sent him home. The next day she engaged him in work for pay and urged Araucanian neighbors to do so also and to share food with the man's family. They did so, but they did not cease from expressing a wish to both the non-Araucanian and the man that he move his family to where relatives lived. "After all, both he and his wife have relatives; this is no place for him."

When the Sisters' house in Alepúe was being destroyed by fire (1939), all movable things were carried out or were thrown out of windows, and were lying about the place for several days. Not an article was taken. For the following three weeks these articles were stored in an empty, unlocked ruka, and nothing was missing when the
• [685] Sisters returned. In the early days, theft was punishable, even with death; today it is punished by Chilean courts with imprisonment.

A family is sensitive to the accusation of theft against one of its members. During the present study the key to a school door was missing. Suspicion was cast on a certain boy by his schoolmates. When the teacher questioned him he admitted that he had taken the key, but had lost it. The boy's paternal grandmother and aunt came to the teacher to assure her that the boy was no thief; that he had admitted taking the key only because of the pressure the schoolchildren had exercised by their accusations; that he had really been frightened into admission; that they would most certainly be ashamed to have a thief in the family. In the afternoon the key was found in the schoolyard by children playing there.

Formerly, in general, Araucanian men drank to excess only when
273 in a group; rarely did women drink to excess. Occasions when it was expected that men would drink to intoxication were the end of the threshing of each family's harvest and at the completion of the erec-

10: Hilger E-5 (1946-1952) 1957
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In the early days stealing from people who lived in the jurisdiction of one's own cacique was taboo; if the cacique was notified of such an act, he ordered the thief to return the stolen thing. Persons, however, sometimes stole from those from another cacique's jurisdiction. Old non-Araucanian men recalled days when a mighty Araucanian cacique from Chile, called Kalfucura, rustled cattle in Argentina from both Araucanians and non-Araucanians and drove them across the Andes to his own lands in Chile. 685

Drinking to intoxication, in the early days, was not the customary thing, according to old informants. There was never enough mudai—the early alcoholic beverage—available for many to drink to excess. Chicha, a later intoxicating beverage, provided greater opportunities for intoxication. Wine has replaced both. Non-Araucanians who have lived in Araucanian areas for 20 or more years lament the recent increase in wine consumption by both Araucanian men and women. Its demoralizing effects were spoken of by both Araucanians and non-Araucanians. Generally only persons past 40 become intoxicated. 273

TEACHING THE CHILD

INSTRUCTORS, METHODS OF INSTRUCTIONS

Parents were the primary instructors of the child, unless the child was being reared in the home of a grandparent or other relative, in which case these replaced the parents. Both fathers and mothers trained both sons and daughters. "We never attended school, but whatever our parents and elders taught us, or advised us to do, we learned, carried out, and remembered." Methods used were those of direct verbal instructions and of letting the child observe and participate in adult activities and share the responsibilities of work. 861

In general small children grew up without much interference from elders. During interviews they romped about, but were not noisy. When old enough to comprehend, and thereafter, they were instructed verbally in right living. Quoting a man in his eighties: "My father talked much to us children by way of instruction; my mother did so less; she was a quiet person. My father told us among other things not to laugh at the ñillatun [tribal religious ceremonial]; always to be thankful for what was given to us. He told us that there is life after death in another world; that after death a person retains certain powers, but that a deceased person does not have as much power as a living person has; that God has most power of all; that He is mightiest of all. He told us that he dreamed there is a God and that this God knows all that we say or think; that this God is everywhere." 869